

To the right High  
and mightie Prince, *IAMES*  
by the grace of God, King of great  
*Britannie, France, and Irelande*, De-  
fender of the faith, &c.

An humble Supplication for Toleration and li-  
bertie to enioy and observe the ordinances of  
Christ I E S V S in th' administration of  
his Churches in lieu of hu-  
mane constitutions.

*Psal. 35. 11.*

Cruell witnesses did rise vp: they asked of me things that I  
knew not.

*Dan. 6. 22.*

Vnto thee (o King) I haue done no hurt.

*Act. 24. 14.*

But this I confesse vnto thee, that after the way (which they call  
heresie) so worship I the God of my Fathers, beleeuing  
all things which are written in the Law  
and in the Prophets.

*Tertul. ad Scapul.*

*Colonus Imperatorem vt hominem a Deo secundum,  
& solo Deo minorem.*

1609.

*will Luff*





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To the right High  
and Mightie Prince, *IAMES* by  
the grace of God, King of great Britannie,  
France and Ireland, defender of the faith, &c.

An humble *Supplication* for a Toleration and  
libertie to enjoy and obserue the ordinances  
of Christ Iesus in the administration  
of his churches in lieu of hu-  
mane constitutions.

*Most gracious Sovereigne and mightie Prince,*



Having observed on th'one parte  
your Maiesties Princely inclinati-  
on to distribute iustice and mercie  
amongst your people, and called  
to mind on the other parte the in-  
terest we have, as being your Sub-  
iects, to the worthie comforts & advantages which  
the King of Kings hath inclosed in your Royall  
Scepter, that you might deliver them forth & dis-  
pose them according to the occasions presented:  
We your High. faithful servants the filēced and dis-  
graced Ministers of the Gospel, together with sun-  
drie others concurring in opinion and perswasion of  
religion with vs, do in all humilitie presume to make  
tender vnto your Ma. of an humble motion, such as  
concerneth the glorie of Christs Kingdome, the a-

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dorning of your Imperial Crowne, the service of the Churches amongst vs, and the particular comfort of vs the said Ministers and people in this time of our extraordinarie distresse. To the offer whereof wee have the rather imboldned our selves, in that wee have out of your gracious proceedinges towards some of a Romish & disaffected spirit discerned a great and comfortable presumption, that it shalbe lawfull for each loyall and religious subiect without preiudice to his life or libertie, not only to sigh at home in the case of publike and private grievances, but (so farre as it may be done with all dew regarde and reverence) to crye also by way of Supplication in the care of his Prince: who will (we do not doubt) out of an honorable respect to iustice, take notice of the weightie motions offered by his people: and whose sacred persone wee hope th'Almightie hath reserved and designed to be the proper meane and instrument, not only of further establishment, protection and beautie to the Churches amongst vs, but also of a final ruine to that Dagon of Rome, and to all the appendants & pompe thereof. Wee acknowledge you are the Lords Lieu-tenant: wee finde you haue such care of matters ciuill, that you proceede in the managing of the same according to the commission you haue received from so high and glorious a Maiestie. And therefore wee can not otherwise apprehend but that you will performe the like in the cause of the Lords spirituall Kingdome: wherein if you shall answereably  
to



to the addresse and instructions you haue from him  
 fway your royal Scepter, and approve vnto him and  
 to the people vnder your charge, that your care in  
 this behalfe is so much the greater, by how much  
 heaven is to be prized above earth, immortalitie a-  
 boue mortalitie, and the power of the spirit aboue  
 all excellencie of the flesh: your Ma: shall greatly  
 honour your selfe in the eye of your people, and  
 establisth the throne you sit on: so as neither your  
 enemies shall adventure to attempt or plot ought  
 against it, nor your most noble issue feare any im-  
 peachment or disturbance therein.

Vnder this hope of a gracious acceptatiō on your  
 Ma: parte, and withall out of a perswasion of the e-  
 quitie of the cause we pleade for (we resting as yet  
 vnconvinced by the Prelates of any error) and out  
 of a conscience of the integritie and dutiefulnes of  
 our hearts to your High. having never intertainced  
 or harboured in them the least spark of \*disloyakie  
 to your Person & Crowne; we prostrate our selves  
 at your High. feete, most humbly intreating, That  
 whereas the *Prelates*, our professed adversaries, and  
 their officers, have not either for the nature of their  
 offices, or for the qualitie of their proceedings any  
 warrant from the word of the Lord IESVS, or the  
 lawes of this Kingdome (as we, in case your Ma:  
 shall vouchsafe vs audience, are readie to iustifie)  
 your Ma: would bee pleased that wee the saide Mi-  
 nisters and others may for the considerations here-  
 after mentioned, have allowed vnto vs by way of

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Witness the  
 offer of Di-  
 spatat. and  
 other boo-  
 kes yet vn-  
 answered.

\* My L. of  
 Salisburie in  
 his answ. to  
 certaine scā-  
 dal. papers.



*Toleration. First*, the libertie of enioying and practising the holy ordinances enacted and left by the Lord for the perpetual direction and guiding of his Churches. *Secondly*, an entier exemption from the iurisdiction of the said Prelates and their officers. And *lastly*, this happines to live vnder the cōmaund & charge of any your subordinate civill Magistrats, and so to be for our actions and cariage in the ministerie accomptable vnto them, and likewise liable vnto all such duties and taxations, as are by the law and custome of this lande in any sort chargeable vpon subiectes of our calling and condition.

The considerations that may induce your Ma: to yeeld vs satisfaction herein, are in summe these. *First*, in that the church-governement solicited by vs, is more compatible with your Imperiall Scepter and more advantageable thereto, then that of the said Prelates. *Secondly*, in that it standeth with the policie and reason of State to allow the Toleration and exemption desired by vs. *Thirdly*, in that the courses held by the said Prelates against vs, are for the extreeme rigour and partialitie of them such, as your Ma: vpon dew information received, cannot but in iustice and commiseration affoord vs reliefe and redresse.

Touching the first consideration, viz. *That the Church-governement* solicited by vs doth better sute with your Imperiall Scepter, and is of greater advantage thereto, then that of the Prelats. The truth hereof will appeare vnto your Ma: in case you shall be pleased to take knowledge in particular of the opinions

opinions and proceedings helde by the *Prelats* of this your Realme on the one side, and by vs the *Petitioners* for the said Toleration on the other.

Whereas the State of England is free, intier and independent, holding immediatly from the Lorde of heaven each office and ministerie aswell in the Churches as the Common-wealth, & not deriving it, either in whole or in parte, frō any forreine Potentate & Governour on earth. It may please your Ma. to examine, whether *Wee*, your most humble Petitioners (who avow and professe that wee have and ought to have our whole spirituall office and power of administration at home and from among our selves) doe herein preiudice the saide free and independent State of England, or the *Prelats*, who hold their office and ministerie to be essentially derived and conferred vpon them not by any authoritie domesticall and proper to the State, but by vertue of such ordination as was cōveyed to their predecessors from the Church of *Rome*. Wherein as the saide Prelats doe cast an apparent blemish and dishonour vpon the Gospell professed by your Ma. and your people, as if from and by the meanes of Antiehrift, the Churches of Christ should receive the assurance and warrant of their ministerie, and cōsequently of their faith and celestiall inheritance: so doe they in this particular disclayme the soveraine absolutenes and independencie of the State wherein they live, and make both your Maestie and them selves tyed, in regard of their said ministerie so received, to acknowledge some obligation and ho-

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mage



mage to the sea of *Rome*.

2

We not finding either in the doctrine propounded in the Gospell, or in the practise observed by the Apostles in the churches planted by them, any warrant for Provinciall or Diocesane Bishops, doe hold their function and calling to be meere humane institutions; and therefore that it is in your Maiesties power to remove them from out your Dominions, and to confine them to *Rome* or *Toledo*. And this was the iudgement of the Prelates and Clergie in the dayes of King Henrie the 8. as may appeare by a Treatise intituled, *The Institution of a Christian man*, published and dedicated to the said King. This also was the opinion of this whole *State* in the time of *K. Edm. 6.* and since of the late most worthie *Queene*: yea of *Archbishop Whitegift* likewise, and *R. Hooker*, who spared not to divulge and notifie so much vnto the world. Herevnto doe subscribe the best reformed churches in *Europe*. But our Prelates on the contrarie, vnder pretext of deriving the title and birth of their functions and dignities from Christ and his Apostles, by the interposing of the Pope & church of *Rome*, doe absolutely denie vnto your Ma. the saide power: and so abridging you in an high point of your supremacie, doe intercept and defalke a *prerogative* annexed to your Crowne.

3

Wheras we the said Ministers holde, that the Prelates both Provinciall and Diocesane ought (according to the Statutes provided in that behalfe) to derive by vertue of Letters pattents, their Episcopal iurisdiction and authoritie of keeping Courtes and sending

a Preface  
pag. 2 et pa.  
81. 117. 372  
b Pag 133.  
136. 139.  
154. 155.  
156. 159.  
165.

c 1. Edward.  
6. cap. 12.  
Item anno.  
1. Jacobi.  
cap. 25.



ſending forth proceſſe from and in the name, & vnder the ſeale of armes of your Highnes and Succeſſors : they, the ſaid Prelates, on the contrarie have recourſe to Provinciaall and Dioceſan Deanes and Chapters for this their employmēt : and do in their owne names keepe Courtes, ſende forth proceſſe, and execute other partes of iuriſdiction eccleſiaſtical : wherein whether they incoūter not your Ma. Soveraintie, Prerogative and Lawes, wee humbly leave vnto you to be conſidered.

We the ſaid Miniſters take it as a certaine & vncōtrolable Maxime, that it reſteth in your Ma. to diſpoſe of the temporalities of the Church. This was the iudgement of that worthie *Iohn<sup>a</sup> Wickliſſe*. And the *Emperour Frederick* could ſay : *b Auferamus illis nocentes diuitias : hoc enim facere, eſt opus charitatis*. For the doing wherof, he may ſeeme to haue received incōuragement frō *c Ambroſe*, who approveth this courſe, and from a certen *d* canon agreeing in iudgement with *Ambroſe*. But the ſaid *e* Prelates accompting it a piece of Sacriledge to have drawen and reſumed from them & their ſtate what hath bin conferred vpon them, will not allowe vnto your Ma. this regall power.

We the ſaid Miniſters keepe our ſelves within the limites of our function Eccleſiaſtical, wholly reſuſing all publique civill offices and government : whereas the Prelates, diſbanding them ſelves, as it were, from out the compaſſe aſſigned vnto them, doe rancke their perſons with, and before temporall Lords : and ioine in commiſſion for the managing

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*a* Walf hiſtor. R. 2.  
*b* Catal. teſt. Veritat. in Frederic.  
*c* Ambroſ. contra. Auxent.  
*d* Decret p. 2. cauſ. 11.  
*Q* 1. c. 27.  
*e* Admonit againſt Martin Marprelat.

5

of State affaires with the Nobilitie and Gentry of the Realme: so farre forth as they make no scruple and difficultie to professe, that in case by your Ma. and the State they should be discharged and secludded from all Civil power and office as persons incapable thereof, you should thereby doe vnto them a manifest wrong, and expose the Church to the hazarde of ruine. Wherein as they greatly preiudice your Imperial Crowne: so they offer no meane indignitie and iniurie to the temporal State, by intercepting and seazing vpon the Magistracie & charges, which are the proper right and interest of the Nobilitie and Gentry: and doe likewise worke an extraordinarie impeachment and hurt to the publique good of your High. person, gouernement & kingdome, by withdrawing their personall indeavours and cares from informing your subiectes in the dueties of obedience, to God and your Ma.

6

We hold that all Officers and Ministers of the Gospel ought to be subiect to your High. and to all and everie your subordinate civill Magistrates. And that the civil Magistrates *only* ought to be the *Overseers* of Provinces and Dioces, and of the severall Churches therein: And that it is a dutie enioyned them by God, and which your Ma. should by way of commission impose vpon the Nobilitie & Gentry in the severall Counties of your Kingdome, namely to sit in commission, and to take notice of all mis-government in persons Ecclesiastique, committed either in the course of their life, or teaching: and so to proceede accordingly to censure & redresse. But the



the Prelates will not allow vnto your Ma. this point of Regall supremacie: they cannot thus subiect and abase themselves. They must be, some of them great *Primates*: some *Countie Palatines*: most of them *Commissioners for the peace*: al of them of an eminent authoritie & power within their proper Dioceses: so as for persons of their rancke & qualitie to be subiect to the proceedings and censure of such, as in everie severall Countie carie the sword and authoritie civill vnder your Ma: is held by them no lesse intollerable, then for a Counselor of State to be subiect to a petty *Constable* or *Borsholder*.

As we holde that your Ma. within your Dominions hath power to cal *Synods* & to dissolve them: so we hold likewise that ruling Synods and vnited Presbyteries exercising government and imposing Lawes & Decrees vpon severall Churches, and the Pastors of them, are not onely humane institutions, but in regarde of the said government and authoritie of imposing lawes, altogether vnlawfull, and vsurping vpon the Supremacie of the civill Magistrate, in whose power only it resteth to enact & ordeine lawes ecclesiasticall for and over all the churches within his Dominions. And therefore they are not desired by vs as a meane either to curbe & force the civill Magistrate (a course abhorred by vs, and vtterly repugnant to our profession and practise) or to procure countenance and respect to our ministeriall function amongst others. We acknowledge (as hath bin above remembred) no other power & authoritie for the overseeing, ruling and censuring of

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Protest. of  
the Kings  
Suprem.  
pag. 4. sect.  
8.



particular Churches (how many soever in number) in the case of their misgovernement, the that which is originally invested in your Royall person, & from it derived to such of your laitie, as you shall iudge worthie to be deputed to the execution of the same vnder you. So as the favour humbly solicited by vs, is, that whereas our Lord Iesus hath giue to each particular church or ordinarie congregation this right and priuiledge, viz. to elect, ordeine, and deprive her owne Ministers, and to exercise all other partes of lawful ecclesiasticall iurisdiction vnder him, your Ma. would be pleased to take order aswell at each particular church, that shalbe allowed to partake in the benefite of the said Toleratiō, may haue, enioy, and put in execution and practise this her said right and priuiledge: as that some your subalterne civill officers may be appointed by you to demand and receive of each church a dew and iust accompt of their proceedings. *Here we doe humbly intreat* that we may not be so interpreted as if wee disclaymed all sortes of Synods. It is the *ruling* and not the *deliberative and persuasive Synode* which wee except against. That a Synode should inioyne vs to receive and intertaine a cōstitution enacted by them selves, we hold it vnlawfull. To be moved thereto by way of perswasion grounded vpon a cleare demonstration of vtilitie and advantage growing thereby to the churches, we doe in no sorte dislike. How farre in this question of Synods, the Prelates doe dissent frō vs, both touching opiniou and practise, it cannot be vnknownen to any, who are in any measure acquainted

ted with the cariage of church affaires. They, the said Prelates for the calling of Synodes mainteine the necessitie of the office of an Archbishop: <sup>b</sup> they assume to them selves the power of enact ing lawes: and leave to your Ma. a bare command for the execution of them. The Synods held by them are of a large extent: their authoritie reaching from *Dan* to *Beersheba*, frō *Dover* in *Kent* to the *Mount* in *Cornwall*: and are withall of such power and readie execution, as where their Canons and Decrees encounter contradiction, there they proceed to the extremest censures. They imploy their apparitors to cite and commaunde appearance; they imprison: they deprive: they degrade: they excommunicate: they anathematize. Here we appeale to your Ma. humbly beseeching you to consider, whether the Prelates, whose spirituall arme is of an exorbitant strength, and reaching from the *East* of your Kingdome to the *West* thereof, and is able in sort to curb your *Nobilitie* and *Gentrie*: or *wee* the Ministers soliciting reformation, whose power is bounded within the limites of a poore parish, and subiect to the authoritie and controlement of any your meanest Commissioners for the peace, doe exercise a iurisdiction and government most compatible with your imperiall Scepter. It may please you to examine and weigh in your Princely apprehensions & thoughtes, to whom the title and name of *Pope* (so often objected by our adversaries to a *Parish pastor*) may with best reason be appropriated, whether to a poore Minister (who of him selfe and without assistance

a Whitegift  
pag. 436.  
b Bish. of  
Lincol. in  
his answ. to  
a catho. pag.  
170.



stance from others, standeth disabled for matter of iurisdiction, and when he hath out of a cōcurrence from his Collegues with him an authoritie to proceed iudicially, yet cannot make it obligatorie & of validitie otherwise then with the cōsent and within the proper precincts of his particular congregation, or to a *Prelate*, who ruleth alone without check, and whose power of iurisdiction is not onely spiritual but also *civil*: and not confined to a Parish but extended to whole Dioceses & Provinces. If your Ma. shal thinke meete for the clearing of this point of the appropriation of the title and name of *Pope* or *popeling*, to relye vpon the iudgement of your greatest Prelates, you may readily be satisfied and resolved herein. For they haue by the mouth of Dr. *Downname* preaching at *Lambeth* in favour and defence of Episcopall preheminance and authoritie concluded, and since *cum privilegio* vnder special allowance divulged & recommended to the world this theologicall and vndoubted Maxime, viz. *That a Minister having supreme and sole authoritie in the Church and causes ecclesiasticall, or ruling alone without controlement, & not subiected to the authoritie of a Diocesan or Provinciall Bishop, ruleth as a Pope.* The application of this Maxime we humbly leave to your Maiestie.

8 *Lastly*, whereas by their Canons they crosse the equall and proportionable distributiō of iustice enioyned by the lawes of the Land, in that they censure some enormous crimes lightly, and impose a severe punishment on some cariage that in the iudgement



ment of the lawes of God & of this Realme, either runneth not in the accompt of a crime, or is in the nature of a light transgression. And whereas by the 53. *Canon* they take frō the subiect the libertie granted him by law divine and humane to deliver his opinion in a controverted point of Religion: and likewise by another <sup>a</sup> *Canon* all benefite of appeale allowed by the Lawes of this Kingdome. And whereas also they excommunicate such as <sup>b</sup> denie the *Convocation* to be the representative Church of the true churches of God within Englande, which said churches are in the true sense and intendment of our lawes iudged to consist not only of the Clergie but of the *King*, Nobilitie and Commons: wee doe in all humilitie beseech your Ma. to consider, whether the said Prelats doe in these severall points proceed with dew regarde vnto your Ma. and the State.

*Now* forasmuch as the saide Prelats, By deriving their office and ministerie from the forrein power of the church of *Rome*: By denying vnto your Ma: the authoritie of removing & abrogating the functions of Diocesane and Provinciaall Bishops: By executing iurisdiction Episcopall in their owne names, and vnder their owne Scale of armes, contrarie to the expresse letter of the Statutes provided in that behalf: By accompting it sacriledge that your High should by your regall authoritie dispose of the temporalities of the church: By vsurping and managing civill offices, and so withdrawing them selves from informing your Subiects in the duties of obedi-

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<sup>a</sup> Canon 98<sup>b</sup> Canon  
139.

ence to God and your Ma: *By* exempting their persons, in regard of their eminent dignitie and charge both in church and common wealth, from vnder the iurisdiction and power of your subordinate ciuill Magistrats: *By* drawing into vse ruling Synods, such namely as whose power is extendable to the vtmost confines of this your Kingdome, and over such your Subiects, as are aswell of a Noble ranke and qualitie, as of a meane degree and condition: *By* taking and assuming to them selves the power of enacting lawes ecclesiasticall, & leaving to your Ma. a *bare* commande only to see them executed. Forasmuch as the saide Prelats doe, by these their proceedings grounded vpon opinions in them answerable thereto, not a litle disadvantage your Ma. in the point of your regall power and soveraintie: *We* doe in al humblenes intreate that the consideration hereof may pleade with your High. in favour of vs the said Ministers, who neither hold in opinion nor intertaine in practise any matter either preiudiciall to your royall State, Supremacie and Prerogatives (as our Adversaries doe) or pertaking of Confusion growing from the roote of that accursed *paritie*, which incoūtreth the *subordinatiō* of officers, which we, agreeably to the word of trueth, doe mainteine to be of as necessarie and worthie vse in the body of Christ, as in a body naturall: in which all members are not eyes, or heades or handes, but one is an *heade*, another is an *hande*, &c. so in the body of Christ one is *Pastor*, another *Teacher*, others *Elders*, others *Deacons*, &c. And yet we disclayme not such  
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equalitie as betwixt distinct and separate churches the Spirit of all wisdom hath instituted & recommended: it being in them, as they are with respect of the one to the other considered, no more an incongruities or disproportion, then parity in eminencie and power betwixt the severall Kings and Kingdomes of *Europe*. As it would be a matter of infinite harshnes and of perillous sequele to soveraine Princes, if one amongst them should seaze vpon the peculiar soveraintie of each, and so intercept that parity in Scepter and government, which the *Prince of Princes* hath betwixt them respectiueley ordeyned: so can it not succeed otherwise in the case of distinct churches, when that power, which is proper to each by divine institution, shalbe transferred and linked vpon one. This Primacie in power of one Pastor and Church over the rest in the same Kingdome, would (where there be of *Arch. prelats* fundrie and distinct Seas) be hardly with patience endured by them. With vs the Arch-prelats of *Canterbury* and *Yorke*: in France of *Rhemes* and *Lyons*: in Germany of *Coleyn* and *Mentz*, can well brooke some subiection to their severall Princes. But a subordination of *Yorke* to *Canterburie*, of *Rhemes* to *Lyons*, of *Coleyn* to *Mentz*, would happely prove in the stomacks of deintie Prelats a matter of such crudity and indigestion, as that *Subordination* would bee held by them the mother of Confusion and *Paritie* magnified as the authour of excellent beautie and grace in the church.

*For a further inducement to your Ma. in this behalf,*



we are bold to adde herevnto, that it standeth with Policie and reason of State to allowe the Toleration and exemption desired by vs. But here wee doe humbly beseech your Ma. not to thinke that by our sute for the said *Toleration* wee make an ouerture and way for Toleration vnto Papistes, our Sute being of a different nature from theirs, and the inducements therof such, as cannot cōclude ought in fauour of them, whose *head* is *Antichrist*: whose *worshippe* is *Idolatrie*, whose doctrine is *heresie*, and a *profession* directly contrarie to the lawfull State and Governement of free Countries and Kingdomes, as your Ma. hath *truly* and *iudiciously* observed. As we doe not herein give advantage vnto Papistes, so doe wee not by way of *Separation* disclayme communion with such Churches amongst vs, as in opinion of Ecclesiasticall regiment differ from vs: being readie to communicate with them in the Lords worship, when without personall and voluntarie participation in sinne, wee may doe the same. For your satisfaction then in this point, vouchsafe vs (*most mightie and noble Prince*) this princely equitie and patiēce, as to be informed of that which we doe here present.

1 *May* it therefore please your Ma. in the first place to be remēbred, that it is sutable with the wise proceedings of worthie Kings for the reducing of partialities & troubles in their States to a peaceable issue, to draw into practise that expedient and meane, which former experiēce hath proved to be of worthise vse to this purpose. If a Prince should make question

stion hereof: the *Physiciā & Navigator* could resolve him herein: the one is in his cure, the other in sayling, ever holding that course, which observation & trial hath discovered to be fit and serviceable to the endes they ayme at. That the said Toleration. is for pacifying contentions in the matter of religiō professed by vs a readie meane, may appeare hereby, in that it removeth both the original cause & nourishment thereof: & in that it hath been for this excellent service intertaind by great Monarchs and Potentats both in ancient times & of late yeres. Vpon this ground did the Romane Emperours surcease their persecution of the Christians, granting vnto thē the libertie not only to serve the Lord Iesus according to the holy Ordinances prescribed by him, but to erect also for the better accōplishment thereof convenient buildings & places. Vpon this ground did *Athenagoras* in his Apologic, persuaide the Emperour *Commodus* thereto. There hath not yet passed much more then halfe an age, since *Charles* the fifth, a Prince of deepe & politike reach, permitted vnto those in Germanie (whom hee had for the cause of Religion pursued with armes) as the fittest meane of pacification, the free vse of the Profession embraced by them. Heerein was *Charles* a worthie patterne and precedent to *Maximilian* the Emperour, who at *Vienna*, and in the Cities descended vnto him by inheritance, was out of the rule of Policie, well pleased to yeelde intertaynement to that Religion, which himselfe regarded not. It is knowen to sundrie yet living, that the French

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Comment.  
de stat. Re-  
lig. & Reip.  
sub Henr. 3.  
5. part. lib.  
14.

King *Henrie* the third, when he was to receive the Crowne of *Poland*, notwithstanding his zeale to the church of *Rome*, condescended to the observation and practise in that Kingdome, of the whole doctrine propounded in the writings of the Evangelistes and Apostles. In the time of the said *Henry* the third, when the Prince of *Condy* and other Protestants of note and dignitie confederate with him, became suters for Toleration of Religion, it is worthe to be considered what course was helde by *Emanuel* Duke of *Savoy*, being drawen to mediate with the said King in furtherance of the Protestants sute. Though he, the said Duke, acknowledged all service and devotion to that Romish and Antichristian Sea, yet in the instructions delivered by him to his servant *Molarius*, whom for the purpose aforesaid he addressed into *France*, hee expressly charged him to pleade with all earnestnes for the grant of Toleration to the Protestants: and not only to propounde vnto the King the exemple of the course held by him the said Prince for tolerating the introduction and exercise of Religion in fundrie parts of *Savoy*, but likewise to advertise him of the advantage and good succes he, the saide Duke, had in his particular experience discerned and founde of the Toleration allowed by him. And not satisfied herewith, he further enioyned *Molarius* to treat in all serious maner with the Embassadours sent from the popish Cantons in *Zutserland*, that they likewise would vrge and recomend vnto the French King the cause of Toleration. At the same time it pleased the



the late *Queene Elizabeth*, of happy memorie by her Ambassador *D. Dale*, to negotiate with the said King a pacification in the behalt of the Protestants, and to presse, as a special and worthy remedy of the present troubles, a grant on the Kings parte of libertie for thē to professe in publique & with securitie to their persons, honors & goods the Religion liked and followed by them. This course of Toleration is held by *Henrie* the fourth now reigning in *France*: by the present Emperour in divers parts of his Territories: by the King of *Poland*, and allowed off by the *Spiniard* in his late Treatie with the States of *Holland*, and other the vnited Provinces. The libertie of the Gospell and the free exercise of every part thereof both for *Doctrine* and *Governement*, is observed to be of so *barmeles* & *peaceable* a nature and carriage, and so farr from *wronging* any Monarch in his Soveraintie and publike interest, that the very Heathen, the *Per sian* namely and the *Turke*, give passage and entertainment therevnto. What advantage the Princes above named doe receive therby, to the assuring of their Scepters, and to the advancement of the common good and honor of their estates: the same (*O mightie Prince*) may your Maiest. reape with the addition of a great glory to your person.

As the grant of *Toleration* perswaded by vs, is accompanied with this vnvaluable effect of giving end to Controversies and Dissentions in a State, such as issue from difference in opinion touching points of our Religion: so in case your Ma. shall bee pleased to condescend therevnto, it will bee found  
not

not vnworthie the intertayning for matter of *Commoditie*. For whereas the Prelats by their Courts & their Officers and such proceedings as they observe likewise in private, doe yeerely, without all warrant from the word of God, drawe from the Subiect no lesse a proportion then a *Subsidie* or two amounteth vnto, and so disable the Subiect to furnish the ordinarie payments & contributions of State: if it shalbe iudged meet by your High. to honor the people vnder your gouernement with so gracious a privilege, as that so many of the, as relish the *Reformatio* vrged by vs, may be exempted frō the power of the *Rochet* and *Crozier*, and allowed to live vnder the Gouernement and holy ordinances of the Lord Iesus, which will and ought to be in each parte of the Kingdome freely and without charge administred to the people: it will fall out that how much is defalked and withdrawen from the Courts of the Prelats, and intercepted from the fingers of their Officers, so much is reserved in the purse of the Subiect, whereby to inhable him for your Ma: service. Of what advantage and consequence this may grow to be to your imperiall Crowne and dignitie, and of what cōfort and satisfaction to your people now a long time *harassed* & wearied by *Chancellors*, *Commissaries*, *Arch-deacons*, *Apparitors*, and others of this Trade and Mysterie, we humbly pray to bee examined.

3 Further, we doe in all submissive sorte beseech your Ma. to call to minde & to weigh in your most wise and grave Deliberations, whether it bee not agreea



agreeable with the rule of sound Policie, that each Cōstitution and established order in a State should forte & corresponde with the nature and disposition of the people living therein. The greatest *Politicks* have ever held it for a principle vndoubted & observeable. If your Ma. likewise shal so apprehend therof: may it please you the to consider what correspondence the Canons and Constitutions *Pontificall* now in force against vs the saide Ministers and others your loyall Subiects, have with the nature & qualitie of a great parte of the people within the Churches of Englande. It is not vnknownen that partly by the powerfull ministerie of the Gospell, partly by the Plots and attempts on the parte of the *Romanists* for supplanting the Gospell and the Professors thereof, many thousands of your people are wrought to a speciall distaste of such Constitutions and Orders of the Prelats, whereby both the faithfull Ministers of the Gospell are in all disgrace and vnworthy sorte (in regarde of their Inconformitie to *Popish* rites and ceremonies) discarded and removed from being any longer the Lords *Sentinels* and *Watchmen*: and the people also either forced to honor and approve by their presence & practise some the Devises and Institutions of the *Romish Synagogue*, left amongst vs in the worship of the Lord, or drawen into question in the case of refusall to their extraordinarie trouble and expense. If then to no meane a multitude of your most dutifull and loving Subiects the saide Constitutions and Canons be for the respects above mentioned,



as a *Dose of wormewood and gall*: Wee beseech you in your royall wisdom to consider, whether it sute not with the reason of State to limite and restreyne the execution of them, and so to regarde your people, that they may be discharged of al obligation on this behalfe, and allowed in the service of the Almighty, not to borrow ought from their sworne & capitall Adversaries the Idolaters of *Rome*, but to interteyne the ordinances enacted by *Christ* and his *Apostles*.

4 And whereas a *Prince* is, by vertue of his regall function and office, tyed to distribute in equall and proportionable sorte the testimonies of his love & care to the good of his people: it may please your Ma. to debate with your royall self. *First* whether it stande with the received Axiomes of Policie, to yeeld respect, countenance & support to one parte of your people vnder your government, and to suffer the other (who is no lesse, if not more loyall then the former, and whose indeavours have been and are of excellent vse and service for the advancement of the Gospell) to rest exposed to vnmercifull censure and disgrace. And *secondly*, whether a proceeding of this nature and vpon this ground of inconformitie with Rome in her outwarde and ceremonial cariage, accompanied with a reproach in an high degree, wil not disaffect & discourage the Subject (which in all hearty and affectionate sorte wee desire of the Lord, may never happen) though not in the point of loyaltie, yet in the cheerful course of duetie to his *Prince*. If now your Ma. shall discover

cover that the saide proceeding may thorough the continuance thereof, fall out (which we trust shall never, and pray that it may not) to be of speciall inconvenience and disadvantage vnto you in regard of the said discouragement and disaffection it may raise in the hearts of some your people: And that it is an error in Policie for a Prince to carie an vnproportionable and partiall hande towards those, who in matters which concerne the Gospel & the Lords worship, are equally to communicate in the Demonstrations and pledges of his favour. It may then please your excellent Ma. (if you finde it to be your owne case) to *deliberate* of redresse in this behalfe: and to affoorde the *Lord* that honor, your *selfe* that right, your *people* that contentement and comfort, as to confine and limite the iurisdiction of the Prelats, that it extend not to those who approove Reformation, but that they may in the service of the Lord Iesus be suffered to observe the Orders and Constitutions enacted by him.

*Moreover*, if no reason of State will allow the continuance of that course, which is specially affected and liked by our extreemest enemies, as being of great advantage vnto them in the perill and hurt it worketh to the Churches of this Kingdome and to the profession of the Gospell imbraced by them. And if common sense and experience will advertise vs, that the intertayning of those proceedings and practises, which are most distasted by our adversaries as being readie meanes to frustrate their hopes, will best assure vs against their proiects & designes:



then we presume your Ma. will call to minde how much it importeth you both to commaund a *surcease* on the Prelats parte of executing their authoritie in the silencing and deprivation of their fellow-servants the faithfull Ministers of the Gospell: and likewise to take order that the reliques of Antichrist, which have given life & growth to the partialities and factions amongst vs, being displanted, & removed, the holy Ordinances only of our blessed Redeemer and King may by way of *Toleration* receive passage and admittance into some Churches to be gathered by your Ma: speciall grace in some partes of this Kingdome. *That* the course helde by the Prelats against Reformation and the Ministers vrging the same, is of an excellent relish in the taste of the Papists, as the Papists them selves wil readily acknowledge: so the particulating of the effects issuing thereon will evidently cōvince. What is more pleasing and of greater contentement to a Romanist, then the disgracing and silencing of him, who laboureth the subversion of the Doctrine and Sea of *Rome*? When he shall withall discern that by occasiō of the said Course, many Students of worthe parts, doe stay and divert them selves from imployment in the Ministerie: that there is nourished and fed in Romish Catholikes at home and abroad a speciall hope of restoring Poperie to her former reputation amongst vs: that there is raised much splene betwixt the Laborers in the Lords harvest, much harshenes betwixt the severall favorers of either opinion, much disorder and dissolution of life:

life: that there is an opportunitie presented vnto Priests and Iesuits for passage hether, and to negotiate a reconcilment to the Church of Rome: whē a *Romanist* (I say) shall discerne this effect and issue of the saide course *Pontificall*, will it not cheere and refresh his danted spirits? will it not occasion him to chant a *Te Deum* in regard thereof? That the course solicited by vs the said Ministers is detested by the Romanists, and that it is able to furnish vnto a Prince the meanes of disappointing their hopes, and of securing his State against their plots and attempts, if it needed for the evidencing thereof anie further Discourse: we could not onely cleare it, by laying forth the admirable power and fruits of the Lords sacred Ordinances practised in forme & manner as is prescribed in the worde, but verifie it also out of exemple and experience. If wee should by way of instance name onely vnto your Ma. your Kingdomes of England and Scotland, none knoweth so exactly as your noble selfe the malice conceived by Romanists against the Gospell and the securitie yeelded to your person & Crowne by the free and sincere exercise thereof.

Seeing then the free exercise of the Gospell, in sorte as is desired, is a meane to assure your Scepter imperiall against the conspiracies of your capitall & greatest Adversaries, the Admirers of that romane *Arch-Priest* and his triple Crowne: And sith the said course held by the Bishops is in regard aswell of the manifold hurtes growing thereby to the Churches of this Realme, as of the sundrie advantages rising



therefrom to the Synagogue of Rome, exceedingly approoved and affected by your saide Adversaries: we hope your Ma. will call into deliberation this worthie Admonition: *Neque tua occasione desis, neque suam hosti des:* and so resolve to give vs contentment in this our iust Sute.

For your Maiesties further inducement whereto, let it not be vnpleasing vnto you to haue it represented to your memorie, that where there bee two factions, the weakning of the one is the strengthening of the other. *There* is within this your Kingdome a faction of Romanists: for Number, Strength, Dependancie at home and abroad not to be contemned: for Watchfulnes and Readines to take the advantage of all occurrents and tymes, not vnworthy to be carefully eyed and observed: for Malice to the Gospell and the Professors thereof, vnfatiable: for Desire & secret indeavours to reestablish the authoritie of *S<sup>t</sup> Peters* chaire amongst vs, most affectionate. Now this faction can not but grow so much the more renforced and potent, by how much the Protestant party shalbe infeebled, & lessened. And the Protestant party can not but diminish and languish, in case the aforesaid course of the Prelats be continued. For what hindereth the gaining of great numbers to the side of the Gospell, that must of necessitie impair and distrengthen the same side. If it shalbe in favour of the Prelats replied, that no action can lye against them for any such regarde of hinderance given to the winning and adding of any to the church. It may please your Ma.

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to remēber, that when the ordinarie meane fayleth of gaining to the true Churches of Christ, the act of gaining numbers thereto must determine: but by pursuing the course *Pontificall* aforesaid, the ordinarie meane of cōversion from Blindnes and Infidelitie to the Knowledge and Faith of the Gospel is and hath bin interrupted and crossed: not onely in that humane ordinances in the Lords worship receive speciall intertainement amongst vs, and *Poperie* findeth favour for venting and dispersing her infection in discourses from abroad, & in Sermons sometimes from our *Palpits* at home, but likewise in that so many worthy *Lights* have thereby been removed from shining in the Church, so many able and well qualified Students discouraged from holding place and office therein, so many of good wit and spirit kept from the Vniuersitie and disposed of to mechanicall imployments, and so many fitter to labour in the vineyards of *Gascoine*, then in the harvest of the Lord, obruded to the church. For *in turbis etiam prauus sortitur honorem: & quam dignitatis sedem quia repub. desperat, eam perturbata se consequi posse arbitratur.* If then the said course Pontificall worke in the party imbracing the Gospel a decay of strength, and consequently a further vigour and spirit in the opposite faction: we hope it wilbe iudged agreeable with the rule of wisdom, by grant of the *Toleration* desired to prevent the decay of the one, and to incounter the rising and growth of the other.

Besides, if a surcease of vrging Conformitie and  
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Subscription be for curing the disease of partialitie and contention in the churches of this Kingdome altogether needfull: then can there not against the *Toleration* solicited by vs any iust exception bee taken: the real vse and practise of the Lords Ordinances in his publique worship for the guiding of his Churches being of as great necessitie, as the disvse and reiection of humane devises & Romish Formalities in the same. That the present Conformitie & Subscription should in polirique discourse and reason determine and not further be pressed, this consideration doth admonish vs, namely, that whē the remedie, prepared to cure the disease of the State, doth in the application thereof augment and strengthen the maladie, we ought to forbear all further recourse to the said remedie. Of this nature and effect we finde the vrging of the said Conformitie & Subscription to be. Wee are not ignorant that it is suggested vnto your Ma. that, for silencing of Dissensions in the Church, the silencing of Inconformitans is an admirable and present meane. But the observed experience of sundrie yeares vnder your Ma. and your predecessor *Q. Elizabeth*, doth witnes and proclayme to the world, that for freeing the Church from the sickenes of Division and Faction, the vrging of the said Conformitie is no receipt of any soveraine vertue in that behalfe. It hath (wee see) been often administred by the *Prelats* and their serviceable *Apothecaries*: but ever with no better succes then an vnseasonable Medicine, which doth exasperate and not temper the humors. As therefore

fore Physicians doe *plus interdum quiete quàm movendo atque agendo proficere*: so in the cure of infirmities and distempers of the State *Connivere melius est, quàm intempesti vis remedijs delicta accendere*. The admonition of *Mæcenas* to *Augustus* is worthy the drawing into practise. It is (saith he to the Emperor) a point of speciall wisdom, not to suffer new names, or ought from whence discord may arise. For by interteyning matter of partialitie & discontentment amongst the people on the parte of the Governors, as the parties wronged finding no redresse, are easily inclined to decay in opiniõ of their wisdom and affection towards them: so many advantages are offered to the common Adversaries, and sundrie opportunities of doing service to the State intercepted and lost. It can not be reputed a sufficient plea in the cause of pressing the present Conformitie and Subscription, to alleadge that the surceasing and the remove thereof is the abrogation of that which is allowed by the State, and hath the force of a Law. For *first* the State doth not impose the vse of the ceremonies as a Statute, prefixed to the booke of common Prayer & Preface of Ceremonies, but doeth tolerate them for the time. *Secondly*, the Statute 13. *Elizab.* requireth Subscription so farre as concerneth the doctrine of Faith and Sacraments *only*: which, who refuseth? *Thirdly*, in case the said Ceremonies were inioyned by Law, yet out of a regarde to a publique benefite and present necessitie, even good Lawes may, in the iudgement of Politiks, suffer derogatiõ: how much more

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repelable then are such Constitutions, as authorise the vse of a scandalous and vnprofitable Conformitie? If there were in the said Cōstitutions some benefite to the publike: yet if the inconvenience of the Law be greater then the fruite reaped thereby, the said Law may with honor to the Statute be permitted to discontinue and expire. And forasmuch as the inferior Law ought to give place vnto the superior: the Law of *vnitie* & peace in the Churches being of a nobler discent and ranke, thē that of outward Conformitie in humane Rites and Ceremonies: the Canon for the said Conformitie, in case it worke a disvnion in the cōfederate members of the Church, ought so farre to yeeld to the said Law of *vnitie*, as not to appeare or contest with it.

8 How agreable it is with the wisedome of a mightie Potentate to hold a course that will daunt the enemies of his State & Religion, & discourage them from practise & attempt against the same, no Prince knoweth so accurately as your Ma. Now whether the said *Toleratiō* be not a course of this consequence and power, it may please your High. to dispute with your most noble self. The lesse hope your professed Adversaries shall discern of subverting the Gospel and of re-advancing Poperie amongst vs, so much the more will they grow disharted and vnspirited for matter of proiect and conspiracie against your Person and Throne: But the more our Churches are purged from Romish Traditions & Reliques, & the more ground the Gospell winneth vpon Antichrist by the vigilant and carefull indeavours of the Mini-

Ministers thereof (two worthy effects accompanying the said Toleration) so much the lesse hope will the enimies of your Religion and State conceive of prevayling against the one and the other. And for that regarde if it shall vnder your royall approbation and protection, be lawfull for vs to worship and honour the Lord Iesus according to the directions only left in his holy worde, and after the maner observed in the reformed Churches, which have so farre proceeded in their Separation from *Rome*, that they hold with it no Communiō, either in the proper Doctrine of that Sea, or in the Constitution, Rites and Formalities of the same: we trust that the Lord Iesus, in the behalf of whose kingdome we are humble suters, will so honor this your Ma. grant of the said Toleration, that *Antichrist* with the whole partie of his favorits and adherents, will out of dispaire renounce and disclaime all further plotting & attempting, either against the Kingdome of the Gospell or against your Crowne and Dignitie.

If the defect of *Toleration* and the holding of the said course *Prelaticall*, bee a meane to abridge your Ma. in the number of your serviceable and faithfull Subiects (in the multitude of whom consisteth the strength and glorie of a Prince, and amongst whom the losse, even of one ought to bee precious in your sight) and withall to cast vpon the governement of the Churches of the Lord Iesus within this your Kingdome a double blemish and imputation, the one that it is fashioned not according to the patterne shewed to the true Prophet in the mount, but

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Proverb. 14  
28.



according to the mould of the false Prophet sitting on the 7. hilles : the other that it holdeth a proceeding of much sharpnes and rigour aswell for the silencing & removing frō out the Church no meane number of the worthiest Pastors within this Lande, as for the disgracing and traducing of many thousands otherwise of your Ma. most loyal and best affected Subiects in regarde of their affection to the Reformation desired . May it then please your excellent Ma. to draw vnder the examination of your most *politique* and *religious* thoughts, what wee doe here propounde, and to deliberate with your noble heart seriously and vnpartially, whether to prevent the inconveniences now particulated and charged vpon the said course *Pontificall* and the want of the said *Toleration*, it answere not the true principles of wisdom to cōdescend vnto our iust & most dutifull Request : considering that it is enioyned to Princes by the Prince of Heaven & earth, both to prize as a singular blessing the multitude of faithfull subiects, and so farre to regarde the honor of his holy name in the government of his Churches, as not to give cause of publike obloquie and reproach thereto.

If we shall impute to the defect of *Toleration* and to the said course *Pontificall* the Inconveniences aboue remembred: we shall (wee truste) offer to the Prelats no wrong in that behalfe. For we doe already see that out of a care to worship the Lord according to his worde, and detestation to the rags & bagges of Poperie (which are as yet with the scandalizing

zing of the Lords people and with the confirming of the Romanist in his love to a forrein *Priest*, & in his disloyaltie to your Ma. retained after a zealous sorte in our Churches) sundrie your High. Subiects have actually quitted the Realme. That many others vpon the same grounds do performe as much, some in wish and desire, some in purpose and determination, is not improbable. That it is in the nature and reach of the said course held by the Prelats to strip your Ma. of the vse and service of many thousands of your most affectionate and devoted Subiects, may hereby appeare, in that the Prelats have or pretend to have power of excommunicating and imprisoning, not some few but all such as shal refuse the Oath *ex officio*, disclayme Kneeling at the Sacrament, denie the Convocation to be the true representative Church of Christ within this Lande, give no allowance to al and every parte of the Leiturgy: withstand Conformitie and Subscription: affirme that the Ministers cannot yeeld to all these things with a good conscience, &c.

The authoritie then of the said Prelats being of this extent, in case it should be drawn into execution against so many of your Ma. Subiects, as are lyable to their censures in regarde of the above named and supposed offences & other transgressions iudiciable in their Courts: the holdes and prisons already designed within this Realme to the personal restraint of delinquents, though they were for nūber doubled or trebled, yet would not be capable of so great a multitude, as should be sentenced therunto.



And doth not a Prisoner, during the time of his imprisonment, rest disabled for the service of his Prince? If for the tyme hee stand in the account of a persone vnserviceable and, as it were, dead to the Crowne and State: then if the said *Pontificall* course shall really and without partialitie be executed, it will in a measure vn sufferable abridge your Ma. in the number of your serviceable and loving Subiects.

*Touching* the imputation and dishonor, whereto the regiment of the Churches of the Lord Iesus amongst vs, is by the said course *Prelaticall* exposed: for the iustifying hereof wee appeale, first to the iudgement of all the reformed Churches in forrein parts: and secondly, to the Papists themselves. The reformed Churches, namely those who haue purged the Lords publique worship from the pollutions of Antichrist in farre greater measure then wee haue done, and are growē into an hatred of his devises and trash, cannot (if they wilbe trew to their owne principles, and sutable in their proceedings) but condemne for Romish & Antichristian, what is from out the *Synagogues* of Priests and Iesuits transported into the holy *Congregations* of our Saviour Christ: they cannot but deplore the indignitie and wronge offered to the Churches of God amongst vs, in the persons of those worthie and learned Ministers, who are for their love to Reformation, and for their vnconformitie to the rites and observances of Rome, silenced, deprived, and after an extraordinary maner traduced and disgraced, yea in the letter and intendement of the Canons *excommunicated*

ted and *anathematized*: they cannot but brande this proceeding with the marke of vnvsvall *rigour*, such as whereof no age can give an instance, as vsed by the true professors of the Gospell against their brethren and fellow-servants in the worke of the ministerie, vpon this ground and pretext of the saide vnconformitie. Thus must the reformed Churches charge and censure the said *Prelaticall* course, or passe sentence against them selves.

And as for the *Romanists*: doe they not applaude the holding of the saide course by the Prelats? Is it not a matter of excellent contentement to their soules, that the *Churchgovernement* of Rome, & sundrie of the outward and proper *Formalities* thereof, should be honored in our Churches, & the impugn-ers of the same, and seekers of Reformation in this behalfe pursued with reproach, imprisonment, excommunication, and ruine in their whole estate? If the *Romanists* the capitall enemies of your Imperiall Crowne, and of the Gospell professed by your selfe and your Subiects, doe thus exalt and triumph in beholding the proceedings on the parte of our Prelats, for the support of the Romish church-governement and the appendants thereto, and for the extirpation of such as sollicite the displanting & remove thereof: doth not this their triumphing proclayme to the world, aswel our readie and professed concurrence with them in their ecclesiasticall traditions and regiment, as their approbation of the rigorous measure and vexation offered vnto vs? And can there bee a greater reproach and imputation  
throwen



thrown vpon the Governement and Officers of our Churches, then that we should concurre both in the one and the other with the fashions of *Egypt* and *Babylon*? that the one and the other should be condemned by the sincerest professors of *Christ*, and commended by the followers of *Antichrist*? censured by our best *friends*, and approoved by our greatest *enemies*?

If then the defect of *Toleration* and the holding of the said course *Pontificall* doe in the nature and reach of the *Canons*, in case they be really and vnpartially executed, aswell extraordinarily preiudice your Crowne and Dignitie in taking frō your Ma. the vse and service of so many thousands your most loyall Subiects, as expose the governement of the Churches vnder you to much imputation and dishonor. It may please you to remember how answerably your Ma. shall proceed to the Maxims of true Policy, in case you take order by the grant of the said *Toleration*, for the prevention & redresse of the abovementioned inconveniences. Whereto we hope your Ma. wilbe the rather induced, when you shall consider that the best reformed Churches of Europe, interteyning in opinion and practise the cause for which we suffer, are by the Prelats, in our persons and through our sides wounded and censured with all reproach, yea pursued with suspension, degradation, imprisonment, excommunications and anathemas.

Heitherto we haue in all humilitie and reverence offered to your Princely view and consideration as  
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pleading with your Ma. in favour of vs, two important arguments: *the* one shewing that the Church Cōstitution and government solicited by vs, doth better sort with your imperial Crowne then the government of the Prelats: *the* other, that it standeth with the reason of State to allow the *Toleration* desired by vs.

*Wee* are now in the third and last place most humble to beseech your Ma. that you would vouchsafe to take notice of the vexation and rigorous measure offered vnto vs by the Prelats. Our purpose is not to enter into particularities, but to present your Ma. in brieve with a generall taste and view thereof, so farre as it may serve for some inducemēt to procure from your royall heart a commiseration of vs.

*The indignities* and wrongs we have received from the said Prelats are manifold and of an high nature. They have not spared to wrong vs in our Soules & Consciences: in our Callings and Functions: in our Bodies: in our Goods and Livings: in our good Names and Credite: in our Writings and Discourses, of which some they inlarge with additions for the gracing of their cause: some they shorten & dismember for the concealing of the truth.

*The wrong* we have received in our Soules & Consciences, doth in parte discover it self hereby, in that some vpon vehement vrging on the parte of the Bishops of Subscription and Conformitie, having in the end yeelded thereto, have within few dayes after vpon a more serious conference with their owne Conscience, discerning their error and miscarriage

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Evagr. hist.  
lib. 3. cap. 9.

Prov. 22. 7.

herein, languished vnto death. And wee doubt not but the present Subscribers and Conformers, when it shall please the Lord to shewe mercie to his poore Churches in honoring them with the libertie & vse of his holy Ordinances, will then crye with the Bishops of Asia: *Nos non nostra voluntate, sed necessitate adducti subscripsimus, non animo sed verbis duntaxat consensimus.* Further, doe we not receive at the hands of our Prelats a deepe wound in our Soules, when they abridge vs in the libertie of searching the truth for the satisfiing of our Conscience? This doe they, when they require vs to rest satisfied with the opinion of our Superiors, and menace Excommunication in the case of our refusall. *This* doe they, when they would enslave vs to Antichrist by enioyning vs to allow the Rites borrowed frō him: and when they would subiect vs to the wil & power of man, by pressing vs to admit in matters of religion, the bare wil & pleasure of man, and to acknowledge in him, an absolute power for the ordering of things sometime indifferent (in the number wherof the things in cōtroverſie are not) and for an vnproportionable distribution of punishments.

*How* iniurious they, the ſaid Prelats are to vs in our Callings & Functions, is not vnknownen at home or abroad. They assume vnto themselves, the name of the Church, the power of ordination to the ministrie, and the sole execution of censures: they exact fees in regard of these: they abādōne vs to the check of every Officiall and Sumner. Vpon our refusall to conforme or subscribe, they commande our appearance

rance in their Courts : they poste vs from one Tribunal to another: and from this Terme to the next succeeding. They tyre our bodyes and exhaust our puries And in the issue after wee have bin sufficientlie harassed and loaded with cōtumelies, they silence vs and degrade vs from our Ministerie : they exact bonds of vs, whereby to restreine vs from all further intermedling in the same : and lest the world should censure them for too much partialitie & charitie towards vs, they passe vs over to Sathan by their thunder-bolts of Excommunication.

*And* not contented with proceedings of this qualitie against vs, they, the said Prelats by their Officers breake open the dores of our houses and chambers: they seaze vpon what pleaseth them : they dispatch vs to the *Gaile house*, or the *Clinke*, there to endure an vnlimited imprisonment, hunger and cold, chaynes and fetters sometymes: there to be shopped vp for a tyme in such sorte (in case wee stirre the humor in them) as that we shall see neither friend nor foe, neither Sunne nor Moone; and there likewise to spend our dayes & last breathing (as some haue done) vnlesse the Lord dispose their hearts to compassion.

To be thus wronged in our Soules, in our Callings, in our Bodyes, is a matter of surpassing indignitie & grieve: considering the nature of the cause for which we suffer : and specially considering there hath been not long since published for triall of these cōtroversies a most equall *Offer of Disputation*, which is no more answered by them, the sundrie other our writings, which they passe over with silence. But yet



Ministers of  
Lincolne  
Dioces.  
Whitenhall.  
12. Argu-  
ments.  
Remooval.  
&c.  
" Canō 76.

\* Magna  
charta, cap.  
28.

Magna char-  
ta, cap. 29.

a Fascicul.  
ter repetend  
in appellat.  
Parisiens.  
fol 34.  
8. Canon 92

they, the said Prelats, nothing regarding the same, & being vnsatisfied with their afore-remembred iniu-  
stice and violence, take vp other proceedings against  
vs. They dispossesse and deprive vs of our free holds  
and livings: they expose vs, our wives and children  
to beggerie: they " barre vs frō imploying our per-  
sons and industrie otherwise for the interteynement  
of our families, not asfoording vnto vs the favor of re-  
liefe, which at the dissolutiō of Monasteries, *Monkes*  
and *Friers* did finde amongst vs: and which Theeves  
and Murtherers may now enioy through the *chari-  
table bequests* of the dead. Hereto if we shall adde  
the forme they hold in their courses against vs, their  
charitie towards vs will appeare the more cleerely.  
They presse vpon vs the taking of an \* vnlawful and  
irreligious Oath, such as is no where in vse, but in the  
Courts of popish inquisition: that we should fall to  
the accusation of our selves, and to the detection of  
others, is a matter much affected by them: being par-  
ties, they take vpon them notwithstanding to sitt in  
iudgement and to passe sentence against vs. They  
intercept and take from vs our possessions, not by  
the verdict of Iurors, as the law hath appointed, but  
by the sole authoritie and voyce of one man: whe-  
ther the punishment they inflict exceed the offence  
in question, they regarde not. The benefite of ap-  
peale, which the law of <sup>a</sup> God, and each several Na-  
tion alloweth, they <sup>b</sup> denye vnto vs. And bringing  
our cause before the civill Magistrate, lest he should  
yeeld vs reliefe, they change (at their pleasure) the  
warrants of our commitment.

And

*And* lest we should in these discomforts and extremities gather comfort vnto our selves from the consideration of the integritie of our cause & of our indeavour to approove the cariage of our actions to the Christians amongst whom wee converse: they cast not on vs some light *asperision and blemish*, but heape vpon vs the greatest imputations. To censure & reproach vs for arrogancie and pride, for want of all good literature and knowledge, for men of factious and turbulent spirits, for Schismatickes and Puritans, is an ordinarie charitie we receiue from them, and such as being vncōpared with some other their calumniations of vs, might easilie without contradiction and grieving be passed over. But as if we were altogether vnworthie to treade vpon the earth, or to beholde the Sunne, and as if wee were compounded of impieties to God, and disloyalties to our Prince: they blush not to give forth that we plot the subversion of the State and Church: that we are enemies to your Ma. Crowne and Soveraintie: *that \*wee in bookes and practise hold it for a point of diuinitie to depose Princes, surprise their persons, and renounce allegiance:* that wee are worse then the antichristian Papists. Whereat, namely this later calumny, we doe not much mervell: they and the Papists being of so neare an affinitie and correspondence. Herevpon it is that towards them, the said Prelats, either forbear the execution of the Law, or they performe it in a cariage of all favorable mitigation & temper: whereas in questions concerning vs, they proceed with all extremitie, yea without, beyond, and contrarie to

\*B. of Lincolne in his answer to a Catholick gent. pag. 124.



B. of Lincol  
in his an-  
swer to a  
Catholike  
pag. 142.

Law: they, the said Prelats being not able to shew by what Law of God or man, they dispatch vs to prison, or keepe vs vnder restraint without limitation at their pleasure, & that sometimes in cold yrons and with threats of the rack. But here wee are not without this comfort in that your Excellent Ma. in your answere to *Tortus*, doth acknowledge our readines to the Oath of Supremacie: and the Bishop of Lincolne him selfe (so forcible is trueth) our loyalty to your royall person.

*Wherefore (most Noble, Mightie, and gracious Prince)* sith these proceedings held against vs by the Prelats, are for the manifold indignities and oppressions offered in them vnto vs, and in our persons to the best reformed Churches in Europe, such as doe iustly inforce vs with the dolefull cries of our distressed hearts to fill the eares both of God & men, for compassion towards vs and redresse: And sith wee have made it appeare vnto your Maiestie (as wee hope) that the government and courses interteyned by the said Prelats, are not so compatible with your Scepter & State, as the nature and forme of the government solicited by vs: And sith likewise the received Maxims of Policie doe perswade and warrant the grant of the favour wee doe desire: Let our humble Motion (most deare Soveraine) finde grace and regarde in your eyes: Let vs taste of that Princely commiseration, which in other nations and in all ages both Popish and Ethnick Potentats haue shewed to persons of our profession and qualitie. So shall your Maiestie highly honour your selfe before

fore God and the world, at home and abroad. All Protestant Churches shall reioyce at the hearing thereof, when they shall finde the Ordinances of Christ imbraced by them, to be countenanced and honoured by your Maiestie in our assemblies: their blessings, as the dew, shall fall vpon your Highnes & your Posteritie. The heartes of those that sigh and grone vnder the burdē of the *Prelacie*, and who long to beholde the glorie and beautie of Christs Kingdome, shall ever admire and blesse you. All such your Subiects, as haue separated from Rome & imbraced the Gospell, shall make tender vnto you of a most worthie acknowledgement, when they shall see partiality and faction remooved from out the severall Churches of this Lande: and in lieu thereof a cariage of mutuall amitie and respect interteined. The Prelats them selves shall be disburdened of that heaue weight of sinne against the Lord, of that continuall toyle, and of that great obloquie and reproach, which at home and in forrein parts by their irregular and rigorous proceedings against their fellow servants and brethren they doe frō time to time drawe vpon them. Finally, Christ Iesus (who walketh as King in the midst of his Churches) beholding the mercie and compassion extended by you to his poore distressed and afflicted members, shall vouchsafe you the enioyance of the blessing desired by that good King *Ezechias*: *even Peace and truth in your Highnes dayes, and in the dayes of your posteritie for ever.* Now the God of Heaven give vs favour in your eyes this day. The Lord multiplie vpon your royall

Isa. 39. 8.



royall selfe and your noble issue all honorable felicities. The Lord disappoint the proiects and attempts of your enemies, AMEN.

Your Ma. most loyall, faithfull and obedient Subiect, some of the late silenced and deprived Ministers and people consenting in iudgement with them,

Ioh. 17. 24.

*Judge not according to the appearance: but iudge righteous iudgement.*

Iob 6. 25.

*How steadfast are the words of righteousness? and what can any of you iustly reprove?*

Iob 6. 29.

*Turne I pray you: let there be none iniquitie: returns I say: and you shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue? Doth not my mouth feele sorrowes?*

Math. 22. 21.

*Giue vnto Caesar the things which are Caesars: and giue vnto God those things which are Gods.*

Pag. 31. lin. 2. put out it.

6 MA 50  
FINIS.

